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The Jaina Gazette

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Modern Geology and Jaina Siddhanta

BY

L. A. PHALTANE, B.A., L.L.B.

Pleader, Islampur Court.

ARTICLE II.

ONE of the many things which we have to take into consideration while dealing with the Jaina Siddhānta is the division of time given in the Jaina Shāstras. The Mahāpurāna tells us that the fourth division of time prevailed permanently in the country of the Vidyādharas and that the fourth cycle of time was obtaining in the Videha-Kshetra while there was the third division prevailing in the Ārya-khanda of Bhārata-varsha. Lord Rishabhadeva was said to have been born in the Videha-Kshetra in the tenth incarnation before his birth in Ārya-Khanda. Similarly the fourteen Kulakaras are shown to have their previous births in Videha-Kshetra. It is further said that because they were once born in the Videha-Kshetra, they were able to teach the Āryakas the knowledge which they had secured there. Lord Rishabhadeva is said to have introduced into Ārya-Khanda the civilization which was in existence in the

Eastern and Western Videha-Kshetras. He thought as under :—

पूर्वापरविदेहेषु या स्थितिः समवस्थिता ।
साद्य प्रवर्तनीयात्र ततो जीवन्त्यमूःप्रजाः ॥ १४३ ॥ म. पु. पर्व १६.

Purvâpara Vidêheshu yâ sthitih Samavasthitâ
Sâdya Pravartanîyatra tato Jeevantyamuh prajâh.

Mahâpurâna, Parva 16, Verse 143.

Meaning :—" The culture which existed in the East and West Videhas has now to be introduced here. Then alone will these people live."

It is clearly on record in the Mahāpurāna that the fourth division of time began in Ārya-Khanda after Lord Rishabha-deva. He is said to have started Kṛitayuga which is the same as the fourth division of time.

कृत्वा कृतयुगारंभं प्राजापत्यमुपेयिवान् ॥ १९० ॥ म. पु. पर्व १६.

Kritvâ Kritayugârambham prâjâpatyamupeyivân.

190 Mahâpurâna, Parva 16.

" He started Kritayuga and came to be styled as creator (Prajapati)."

Thus it will be seen that while considering the divisions of time there may be difference in the order of division of time in different continents or Kshetras. The fourth division means a time of culture. Thus while giving descriptions of time, two modes of expression become possible. The division of time with regard to the structural geology is one thing and the division of time as regards the evolution of the people in the Ārya-Khanda is quite a different thing. The author of the Mahāpurāna has described the earlier stages of the earth upto the end of the third division of time and then has begun to describe the fourteen Kulakaras and Lord Rishabhadeva. This distinction between the divisions in time will become clear to the readers if they read the description of Ārya-Khanda with the description of the country of the Vidyādharas and Videha-Kshetra.

We shall now turn our attention to the descriptions given in the Mahâpurâna about the states of the earth from the beginning. All along upto nearly the close of the third division, the thing which leaves our mind in wonder-land is the *tree* and *not the man*. It will not be wrong on our part if we maintain, that the history of the long period covering the first three divisions was about the trees and not about the men. For then man is said to be doing nothing: everything was being done by the trees only. We believe that the essence of truth is hidden behind these wonder-trees and therefore we request the readers to go into the workings of these trees very carefully. These trees are called Kalpa-Vrikshas (**कल्पवृक्ष** s). The generally-accepted meaning of this word is "a tree which gives the desired fruit." But according to our conception this meaning is not correct. For, if that had been the intention of the original author of that word, he would not have mentioned different kinds of Kalpa-Vrikshas (**कल्पवृक्ष** s) as one desire-yielding tree would have satisfied all kinds of desires of the man. But we know from the Puranas that the (**ज्योतिरंग कल्पवृक्ष**) Jyotirang Kalpa-Vriksha was only emitting light. Similarly the other Kalpa-Vrikshas Turyānga, Vāditrānga &c. are each said to be doing one function only. Thus the readers will agree with this writer that the meaning which is ordinarily attributed to that word is not correct. The Mahāpurāna gives the following meaning of that word.

Na vanaspatayopyete naiva devairadhisthitâh
Kevalam prithivisârastanmayatvamupâgatâh
Anadinidhanâschete nisargaphaladayinah

Meaning:—"These trees were not herb-things. They were not planted by Gods. They were formed by being one with the essence of the earth itself. They were in existence from time without beginning and their fruition was caused by nature."

From the above description it will be seen that these trees were not like ordinary trees. They were of the essence of the earth, not separate from it, not planted by anybody, and existing from eternity. Of these, light used to come out from Jyotiranga trees and these trees are important for the purposes of this article. The lustre or light of these trees during the first, second and most of the third division of time was so intense, it is said, that the Sun, the Moon and the Stars were not visible to the beings on earth. This lustre or light decreased in course of time and the effect of this dwindling was that the Sun and other heavenly luminaries gradually began to be seen by the beings on this planet.

ज्योतिश्चक्रमिदं शश्वत् व्योममार्गे कृतस्थितिः ।
स्पष्टतामधुनायातं ज्योतिरंगप्रभाक्षयात् ॥ ८५ ॥ महापुराणपर्व ३.

Jyotischakramidam shashwat vyomamârge Krutasthitih
Spashtamadhunâyâtam jyotirangaprabhâkshayât
85 Mahâpurana. Parva 3.

"This circle of heavenly luminaries, though permanently existing in its path in the sky was not visible owing to the intense heat of the Jyotiranga Kalpa-Vrikshas. But now as the heat or lustre of those Kalpa-Vrikshas is lessened it has become visible."

In this way one Manu has pacified the troubled Āryakas of the Ārya-Khanda. The trees which are the essence of the earth, existing from eternity and possessing intense heat mean the shape or formation of the earth when it was very hot and lustrous. This formation of the earth was called a tree by way of simile. Kalpa-Vrikshas mean the parts of the earth which are conceived or considered as trees (कल्प् Kalp to consider or imagine). The Mahāpurāna, thus making the meaning clear, all other conceptions become at once apparent. It means then that in ancient times when the earth was intensely hot it must have been emitting lustrous substances from its body which, by the effect of

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gravitation, created a circle of or covering of lustrous vapour at a distance from its surface which kept the Sun, Moon and Stars out of the vision of the living beings on the earth. This state of things exists at present on the planet of Venus whose surface cannot be seen even by a strong telescope as there is a thick covering of lustrous vapour about it. Similar might have been the state of our earth in ancient times; and the animal world on the earth must have been getting light only from its natural heat.

All the luminaries the Sun, the Moon and the Stars became visible to the living beings on the earth at the time of the second Kulakara, Sanmati. Before him the time of the first Kulakara had passed away when only two luminaries the Sun and the Moon had become visible. With regard to this the Mahāpurna has the following verse.

एतौ तौ प्रतिदृश्येते सूर्याचंद्रमसौ ग्रहौ ।
ज्योतिरंगप्रभापायात् काल-ह्रास वशोद्भवात् ॥ महापुराणपर्व ३. श्लोक ७०.

Etau tau pratidrashyete Suryâchandramasau grahau
Jyotiranga prabhapayat Kâlarhâsavashodbhavât
Mâhâpurâna, Parva 3, Verse 70.

Meaning :—"These Sun and the Moon have become visible because the lustre of the Jyotiranga trees has diminished and the time has also deteriorated."

In this way the first Kulakara satisfied the minds of the disturbed Āryakas. Before this period the lustre of the Jyotiranga trees was so great that nothing outside the atmosphere of the earth could be seen. Even the body of the then man is described as **(ज्वलत्कल्पतरूपमम्)** like a Kalpa-taru on fire.

From what has been given above we can draw a conclusion that the Jaina theory regarding the earth was that the earth was very hot and lustrous at one time and it went on getting cooler and cooler as time went on.

Mahavira and Buddha on Nirvana.*

BY

A. N. UPADHYE, M.A.

VEDIC Aryans belonged pre-eminently to a nomadic class. Since their start from their original home till they reached the fertile land of Five Rivers they were all along struggling for food and fighting for land: in short, life was not smooth for them nor nature favourable. Such odd circumstances naturally induced them to seek help from outside and it is no wonder, nature-worshippers as they were, that they appealed to natural forces that were raised to the status of powerful divinities. They gave them rain and food, and came to their help in times of difficulties. The physical phenomena were assigned personalities and raised to the dignity of Gods. These Gods were given human shape and automatically they became liable to human defects These worshippers felt quite familiar with their Gods whose praise and flattery they sang in spontaneous verses and offered dainty plates in sacrifices. Their dependence on these nature-gods was so complete, that the Gods were invoked even for the day's bread. Such was the crude religion of the Vedic Aryan: the sense of morality was not altogether absent in his religion—as the God Varuna was invoked to punish the sinners,—but it never formed the backbone of their Religion.

These Vedic Aryans when they settled here really enjoyed the life in the company of their Gods, the sacrifices in whose honour were growing popular day after day. The bright dawn inspired them for day's work, and when there were periodic rains and harvests free from the attacks of Dasyus they had

* A paper read under the auspices of the Sanskrit Association, Rajaram College, Kolhapur. In preparing this paper the writer has received much help from the works of Drs. Kern, Radhakrishnan and Keith.

nothing to care for. Life was simply an ease and all easy. They were optimistic and wished to live a life of full hundred years. They feared death but they had a faint suspicion that death might not be the end of existence as night is not the end of the day. The idea of transmigration was still a distant doctrine to be dreamed of by Vedic Aryans. But they could imagine a world where their fathers might have gone after death: sometimes it was considered to be the realm of the setting sun where Yama and Yami, the first mortals lived. The 10th Mandala of the Rigveda which is considered to be a comparatively late portion refers to a path of Fathers and Gods. The joys of that place are the same as those on earth but sufficiently heightened and perfected. Sometimes they desired to be like the Gods to whom they offered Soma juice everyday. Duration of life is considered to be short and a desire for immortality is often expressed. Their attachment for this life and its associations was so great that we find indications here and there that the Vedic Aryans believed in the possibility of meeting their ancestors after death—they were considered to have become moons in heaven or as Sayana would interpret it they had become like moons. Similar to this but in contrast they had imagined a world for their enemies who were the evil-doers and them, they believed, Varuna sent into dark depths from which they never returned. These eschatological ideas of the Aryans, though disconnected they might appear to be, indicate one thing that they were still unacquainted with the idea of transmigration.

In the Brahmana period there appears to be some notable advance—the immortality in heaven, the abode of gods, is a thing to be aspired to, and particular sacrifices were considered to be the means to attain that goal. There was a yearning to maintain individual existence, and the stars and other luminaries were considered to be the abode of gods. Milk and honey were the enticing objects of the heaven to attain which the devotee was asked to perform many sacrifices,

and those too carefully, while the heretic who was against sacrifice was threatened with the loss of individual existence. There appears to have been developed the idea of one birth more, but the recurrence of births and deaths, the idea of Samsara is not present. In one passage of the Satapatha Brahmana, we find that Atman is said to be more important than the gods, and sacrifice to the Atman brings a greater world than the sacrifice to the gods. Brahmanas contain many crude suggestions which may be taken to be but are not necessarily the forerunners of the Upanishadic ideas. The idea of individual immortality is there but the ideas of Karman and rebirth are absent.

But when we come to Upanishads we find here a new world of ideas. All Upanishads together do not represent one single consistent current of view points but they are a collection of spontaneous reflections of ancient sages, and it is no wonder that there are apparent contradictions and statements that yield themselves to contradictory interpretations. The Upanishadic stream of thoughts is not one current but a flood of myriads of currents, and any single view of interpretation is likely to be partial as it has been in the case of enthusiastic scholiasts like Sankara, Ramanuja and others of the middle ages. But still it is worth while to see the Upanishadic conception of the final state of deliverance or Moksha. In the final state of release, sometimes the individual existence appears to be maintained but individuality as such is disintegrated, selfish isolation is given up in preference to the merging back of the individual into the universal person who is beyond all, as rivers merge into ocean giving up all name and form. The highest condition is perfect, complete, absolute and eternal as against the fleeting nature of worldly life. In the highest state of bliss the created becomes one with the creator. It is beyond human expression to outline that pleasure in any concrete terms. There is ample scope for

difference of opinion whether this state is a likeness to God or it is oneness with God. There are many passages where Atman is said to have become one with Brahman and the most classical passage to this effect occurs in the Taittiriya Upanishad where the liberated soul calls himself the creator of the world, 'I am the food, I am the food eater. I am the subject, I am the object and I am the two together. I am the first born and the destroyer of the world also. I am the centre of the world, of immortal gods.' The identity is so perfect that the very sense and isolation of individuality appear to have been completely dissolved. Positively speaking the liberated soul is credited with having attained a perfect state with a status of equality with the supreme self—'a state of alacrity full of freedom and perfection' where the sense of egoism is completely absent. These stray ideas are susceptible to contradictory interpretations but one thing is certain that Moksha, with the Upanishadic philosophers, was release from birth and death—an escape to an eternal state from transmigratory circuit. This merging back into the universal has not been accepted by some of the non-vedantic Hindu Darsanas. The Sankhya view of the goal is that of isolation where the distinction between the self as spirit and nature is realized. Similarly the Yoga, despite its acceptance of an Isvara, devotion unto whom by meditation is obligatory as a means of deliverance, aims at the isolation of the souls from the nature, not at the union with the absolute.

Thus we have viewed in an outline the postmortem condition of the soul from Vedic to the Upanishadic period, and one hesitates to say that the Upanishadic ideas full of philosophical significance are the continuation of the crude and commercial-like ideas of the Vedic Aryans. The doctrines of Karma and rebirth are completely absent in the Vedic period, and the most natural way to bridge this gap between the Vedic and Upanishadic ideas is to admit that the Aryans, all along in their march from the Punjab to Central India,

received many a suggestion from the aborigines who lived on the banks of the river Ganges and other fertile parts of Central India and who, in view of the fertile lands and favourable climatic conditions, must have been living in high states of civilization in countries like Magadha and others that were always looked down upon by the Aryans, and we hear from the Atharva Veda that famine and pestilence are requested to visit the Magadha country.

Unfortunately we have no literary records of early days that could shed light upon the cultural heritage of these indigenous races. But a close study of non-vedic but Indian religions is likely to give some clue to this line of study. The 6th century before the Christian era is considered to have been the most fertile period in the history of Indian philosophy. It was at this time that strong objections were openly raised against the sacrificial cult of the Aryan races, the sacrifices were stamped with selfishness of the crafty priest class, and the rigid caste barriers were severed by flinging the doors of spiritual bliss open to all. It is not possible to imagine that such a conflict was an upshot of a day or two. The bubble that broke out so loudly in the 6th century B.C. must have had under it a globe of air pretty long before.

Jainism and Buddhism saw their better days in Magadha in the 6th century B.C., but there are secondary evidences to prove that Jainism was in vogue round about Benares and in other parts, long before the advent of Buddha. Their antipathy to Veda and Vedic culture, distinct pantheon, disbelief in creation by some sentient agency and many other dogmatic and religious differences point to one thing that Jainism and Buddhism perhaps belonged to the indigenous Indian current of religious thought that came into conflict with the Aryans since the latter stepped into India. Historians do admit a cultural conflict of the nature described by me above. Intolerance is a virtue when two cultural currents meet; they can retain their salient features without

any corruption. But here, there must have been 'give and take' between these two currents. The indigenous cultural current gave something to Aryan culture which expressed its philosophy in the Upanishads; the indigenous culture received something from the Aryans and the visible results are seen in the two Non-Vedic religions, Jainism and Buddhism. Sankhya school perhaps originally belonged to the 'indigenous group' and it is through its association with theistic Yoga school that it was taken over to the Aryan or Vedic fold despite its glaring inconsistencies therein.

Jaina metaphysics is meaningless without its eternal soul and Buddhism though reluctant to admit an eternal soul, cannot consistently stand without that. Rebirth is the back-bone of Jainism and Jataka tales of Buddhism are meaningless without the doctrine of rebirth. When we consider the various doctrines of the contemporary teachers of Mahavira such as, Gosala, Purana Kassapa, and Kaccayana it appears that the doctrine of rebirth was an essential ingredient of the Indian indigenous current of religious thought; the denunciatian of the same by some of them merely proves its popularity. A fertile land like that on the banks of the Ganges is a place where such a doctrine like that of Karman accompanying the soul in various births can flourish, since there is always the need of justice in life dispensed according to individual acts. These doctrines were absent in the Veda; the suggestions began to increase from the Brahmana period while in the Upanisads the doctrine of rebirth is fully established, and Liberatian as a seat of eternal bliss admitted. The natural conclusion is that the Aryan thought received some impetus in this direction from the indigenous thought-current, and the result is seen in the Upanishadic philosophy. With this much back-ground we should see now, what is the conception of Nirvana according to Mahavira and Buddha.

The term Nirvana is current in both Jaina and Buddhistic literature ; so far as its etymological meaning is concerned both of them do not differ much, but in view of their metaphysical concepts the significance of Nirvana, the Sanctum Sanctorum, the final state of liberation, widely differs in both the schools. The term can be traced to the root Nir+Va, to blow. The root is not unknown to Vedic literature where we get a form nirvapayati – makes cool by blowing (RV. X. 16[13]). But its distinct application is found in Jaina and Buddhist literature. In Buddhism the root Nir+Va appears to be fused with the root Nir+Vr. The flame can be extinguished by blowing it with wind ; but the fire might be more brilliant by blowing and it needs a covering to be extinguished and hence perhaps this etymological fusion.

The metaphysical back-ground for the Jaina conception may be thus given. According to Jainism souls are eternal and the matter too ; further the Universe is eternal standing in no need of an intelligent creator. The souls, as they are found in mundane existence, are rendered impure : their nature is soiled and their inherent powers crippled by the association of Karman which binds the soul. The bondage of soul and matter is not merely of an imaginary character. The matter actually chains the spirit when the subtle particles of matter known as Karman inflow into the soul, when the latter has become an amenable receptacle due to passions and so forth. This topic of bondage, though similar, will have to be distinguished from the Sankhya view, where, in fact, the spirit is not bound, does not undergo transmigration, and is not released but all these phenomena are applicable to nature only. The spirit merely CONSIDERS itself bound and suffers transmigration while nature undertakes the changes of evolution for the spirit. Karman, according to Jainism, is a subtle variety of matter, and this significance is not found any where else outside Jainism. Rita of Ri. Veda, the sacrificial Karma of Brahmanas, the Karma of Gita, and that in Buddhism are

quite different from the Jaina concept of Karman. In Gita and Buddhism Karman stands for individual acts. This subtle variety of matter or Karman is associated with the soul from eternity. Old Karmas might drop out naturally or through penancial practices and the fresh ones might inflow into the soul—the karmic association is ever present in the soul in this mundane existence. It is passions and such other unhealthy attitudes that attract fresh Karmas into the soul. This association of soul and matter has an end in time *i.e.* when liberation is attained.

Nirvana, then, represents the condition of the pure soul that has become free from the association of Karmas, like gold from ore. The Jaina authors always hesitated to give the description of that state, not that they are diffident but they are aware that the human vocabulary is inadequate; the illustrations given would be from this world, and may not exactly signify that condition. Descriptions are sometimes attempted, but they are said to be mere indications. The happiness that is attained by Siddhas *i.e.* the liberated souls, is self-conditioned, and it is infinitely superior to any happiness on the earth. The energy of past Karmas is extinct and there remains no cause for the reception of fresh Karmas. The seed of rebirth is completely destroyed. The Siddha has realized his own nature and he is, now, above the subject—object relations of the world. The liberated soul is infinite—consciousness itself, endowed with pure understanding, absolute freedom and eternal bliss. With regard to the shape of Siddha, some say that it is beyond definition, while others put it as somewhat smaller than the human shape. Siddha is devoid of the qualities of senses. He is a non-material existence, an embodiment of knowledge. The soul-stuff of Siddhas has a special power that an infinite number of souls can exist in one and the same place without mutual exclusion. Due to the homogeneity of status they enjoy a sort of interpenetrating existence without losing their individuality.

Liberation is not merely a negation of rebirth. It is a positive state, a positive condition of infinite bliss where the potent powers of the self that were crippled through Karmic association are fully developed. Here Prabhakara's view of liberation can be contrasted with the Jaina view. According to him it consists in the cessation of the operations of merit and demerit, and it is purely negative in character. He has not developed any idea of the positive bliss exhibited in the self after alienating the foreign matter therefrom, but he considers the soul to exist there as a mere existence without cognition. It is no wonder if this view of Prabhakara is called a stony state by the Vaiseshikas.

The liberated souls dwell at the top of the Universe, which according to Jainism is shaped like a man standing akimbo. When the soul is free from Karmas, it flies upwards to the top of the universe, because of the lightness that it has gained after the burden of Karmas is thrown off, because of the momentum due to its previous activities and because of its inherent and natural tendency to fly upwards. But it stops at the end of the universe, since, beyond this universe, according to Jaina physics there is no principle of motion which forms the essential condition for all movements in this world.

Right faith, Right knowledge and Right conduct are considered to be the means of liberation. The first consists in veneration towards those who have reached Liberation and reasoned faith in their words. Right knowledge consists in the accurate grasp of the nature of reality. The last is the course of conduct covering the practice of various vows in the householder's life and various penances in the stage of a monk. Gradually the Karmas are removed from the soul as one advances on the ladder of spiritual evolution, and when all the Karmas are completely destroyed the final state of Nirvana is attained by the Soul.

Nirvana, according to Jainism, is a transcendental state

of the soul where it is completely immune from the association of Karmas. It is not merely an ethical state as in the case of Buddhism and later Sankhya; the latter strangely enough assumes three kinds of Moksa, (i) release arising from the increase of knowledge, (ii) from the quieting of the senses, (iii) and lastly, as an outcome of the destruction of merit and demerit, there is produced a detachment of spirit from nature which results into concentration of spirit upon itself. It is not, nor can it be, acquired through the favour of any super-human agency. Many have attained that stage and we should be inspired by their example and try to attain the same. The souls are infinite in number, and infinite souls have attained liberation till this day; but there should be no fear at all that this world would be empty one day, because, according to the Jaina conception, infinity minus infnity is infinity.

Now turning to Buddhism it is an ethical order *par excellence;* the metaphysical basis of Buddhism is a slippery ground—a point of which Buddha was aware and which is detected by some modern scholars also. Buddhism originally belonged to one cultural current viz. the indigenous Indian culture; it became popular in the face of another current viz. the orthodox Vedic culture; and later on it flourished under altogether different forces viz. of the later Hindu culture under and after the Gupta kings. The tolerant and cosmopolitan Buddhist principles were twisted and given a turn to later on, to such an extent that a student of historic insight and synthetic method of study often fails to see one continuous metaphysical thread in Buddistic philosophy and literature, the latter taken as a whole from the Pali Tripitaka to the Sanskrit works of Mahayana Buddhism. The towering personality of Buddha and the noble ethical utterances flowing from his humane heart stand in a glaring contrast with the meagre metaphysical basis of his system. In Buddhism there is no soul to migrate—a soul that retains its individualistic character all through the journey. The supposed continuity of character

fails to explain how the Karman of one birth can be linked with the fruits of the next, when there is the phenomenon of death on the way. The consciousness of the last moment, the so called predisposition, is said to continue and give rise to a successive series of states of consciousness which constitute the forthcoming personality. It is this very explanation of continuity which is made to account for rebirth. Later on, Vijnanavadins assumed Vijnana as superior to Karman and according to them Vijnana constituted the substance of the soul. Buddha always refused to give any idea about the post-mortem condition of the soul and his silence on such vital matters has always been a riddle, and it gave a good deal of scope for different interpretations being put on his symbolic utterances. This silence of Buddha has brought on him various nick-names: a negative rationalist, an agnostic and so forth.

In the face of the Jataka tales, the various utterances put in the mouth of Buddha throughout the Pali canon and logical consistency, Buddha cannot but be made to admit a permanent principle, the soul. He was unwilling to talk anything about Nirvana, but if we diligently put together all the passages in the Pâli canon, we find that the Buddhistic conception of Nirvana is not very different from the Jaina view, and it is here that we get a glimpse of the indegenous Indian cultural current of thought about Nirvana. From Samyutta-nikaya we learn that Nibbâna is the destruction of the Asavas, an emancipation of mind, a delightful stretch of level ground, a Release, an incomparable isle and an end of decay and death. Digha-nikaya tells us that Nibbâna is a state of passionlessness, cessation beyond mind-conciousness. The Thera and Theri-gatas pour volumes of most beautiful descriptions of Nirvana. To quote the words of Rhys Davids, "One might fill volumes with praises many of them among the most beautiful passages of Pâli poetry and prose lavished on this condition of mind, the state of man made perfect according to Buddhistic

faith. Many are the pet names poetic epithets bestowed on it, each of them—for they are not synonyms—emphasising one or the other shade of this many-sided conception—the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety and so forth."

Though Buddhistic Nirvana, as depicted in the Pali canon is not much different from the Jaina Nirvana, one thing is important to be noted here. In Jainism the metaphysical base is quite stable, but it is uncertain in Buddhism and often of a negative character. Buddhism being mainly an ethical order the term Nibbana accordingly suffers in its import. Dr. Stede is not wide the mark when he says, " Nibbana is purely and solely an ethical state to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental."

The weak metaphysical basis gave ample scope for later Buddhist schools and Oriental scholars to interpret Nibbana in any way they liked. As I have remarked elsewhere, Buddha's silence on metaphysical problems was exaggerated and the doctrine of momentariness, though ethically meant in early days, was transfered to the realm of metaphysical problems with the result that Nibbana came to be looked upon as a mere void. Very often the later scholiasts either colour bright or mutilate the original doctrine. It is not only Buddha's doctrine that has suffered thus, but even Kumarila's case may be noted. With him in the beginning the final condition signified the persistence of pure consciousness without cognition or feeling of any sort, but later texts, perhaps with a view to logical fortification, asserted that the finâl condition is a state of constant bliss. Some modern scholars hailed Buddha as an out-and-out rational negativist and in the same tone criticised Mahavira that ' he stopped short of the natural conclusion with an attitude of compromise.' Bishop Bigandet charged Buddha

with 'an inexplicable and deplorable eccentricity that his system promised men as a reward for their moral efforts the bottomless gulf of annihilation.' A suggestion here: it is a statement of a bishop, and all missionary statements with regard to Indian religions will have to be accepted with a sufficient amount of discount. Oldenberg and Rhys Davids took a similar view that Nibbana implied extinction. These are one-sided readings and they were current even in Buddha's time; for them his silence on metaphysical problems was mainly responsible. Buddha was aware of this sort of interpretation and in Samyutta-nikaya an utterance is put in his mouth where he calls it 'a wicked heresy' to interpret Nirvana as annihilation.

According to Buddhism the way to attain Nirvana is by means of eight-fold path consisting of Right view, aim, speech, action, living, effort, mindfulness and contemplation and the practical habits that comprise chiefly emancipation from lust, hatred and illusion.

Thus we have travelled from the Veda to Upanishads, from Jainism to Buddhism and studied their conception about the final goal of the soul. Vedic ideas were too crude to be given any serious attention to, while in the Upanishads their significance was worthy of philosophic importance. But the gulf between the Vedic and Upanishadic eschatalogical ideas was so great that we are forced to accept the view that in the meanwhile Aryan thought-current received some impetus from the indigenous Indian thought-current whose distant representantives are seen in Jainism and Buddhism. In view of some fundamental differences Upanishadic, Jaina and Buddhistic thoughts cannot be put in one and the same pan. The details as we have seen are mutually explanatory.

Rules of The Bharata Jaina Mahamandal.

(THE ALL-INDIA JAINA ASSOCIATION.)

1. The name of the Society shall be "The Bharata Jaina Mahamandal." (The All-India Jaina Association.)

2. Its aims and objects shall be :—

(*a*) Union and progress of the Jaina community.

(*b*) Propagation of Jainism.

3. Any person professing Jainism, not less than 18 years of age, willing to abide by the rules of the Mandal may be admitted as its member.

4. Members shall be of three kinds :—

(*a*) Life Members.

(*b*) Ordinary Members.

(*c*) Honorary Members.

5. Life Members shall be those who pay Rs. 250 each at the time of admission.

6. Ordinary Members shall be those who pay Rs. 3, each annually, and shall get the Jaina Gazette free. Those who may not like to subscribe for the Jaina Gazette may pay Rs. two only.

Each Member on admission shall pay an admission fee of Rupee one.

7. Honorary Members shall be selected by the Managing Committee from time to time.

8. The name of a person who has not paid Membership fee for two consecutive years will be removed from the list of members, and he cannot be re-admitted without payment of arrears and a fresh admission fee.

9. Members shall be entitled :—

(*a*) To vote on questions connected with the Mandal.

(*b*) To bring forward and speak on resolutions at its meetings.

(*c*) To elect office-holders from among themselves.

(*d*) To receive free official publications of the Mandal.

10. Members shall be expected :—

(*a*) To help its office-holders in their work.

(*b*) To observe the resolutions of the Mandal.

(*c*) To promote the objects of the Mandal as far as practicable.

11. The Office-holders shall be the following :—

(*a*) Patrons.

(*b*) President.

(*c*) Vice-President.

(*d*) A General Secretary.

(*e*) Joint General Secretaries, 3—(one Digambari, one Shwetambari and one Sthanakvasi).

(*f*) Auditor [He will not be a member of the Managing Committee.]

(*g*) Departmental and Provincial Secretaries.

(*h*) Treasurer.

(*i*) Editor of the Jaina Gazette.

12. With the exception of the Patrons all Office-holders shall be elected for three years in the last week of December by votes of Members.

The General Secretary shall send a paper to each member on or before the 1st of November of the year, informing him of the name of the then Office-holders and asking him to nominate persons for the next election. The names of persons thus nominated will be communicated to members on or before the 10th December of that year, and votes will be called for. The out-going Managing Committee will then decide in the X'mas Week according to the votes received.

13. Any suitable person may be elected a Patron at any time by the Managing Committee.

14. If during the tenure of his office any Office-holder resigns or becomes incapable of doing his work, the General Secretary with the previous sanction of the Managing Committee can appoint another in his place as a temporary measure.

15. The duties of the President shall be to supervise the work of the Mandal, to stimulate the Office-holders to do their duty and to see that the rules of the Mandal are observed.

16. The duties of the General Secretary will be to supervise the work of all Secretaries, to try to have all the resolutions of the Mandal observed, and to do everything to promote the objects of the Mandal.

17. The duties of the Joint-General Secretaries shall be to promote the objects of the Mandal in the Jaina-community in general and their respective sects in particular, and to establish Provincial and Local Branches for this purpose, and to help the General Secretary in this work.

18. The duties of the Departmental Secretaries shall be to perform the duties concerning the department in their charge, and to send reports of their work in November each year to the General Secretary.

19. The duties of the Provincial Secretaries shall be the same respecting their provinces as those of the General Secretary for the whole of India.

20. The duties of the Treasurer shall be to realize Membership fees and to keep accounts of the moneys of the Mandal.

21. The Office-holders shall inform the General Secretary of the work in their hands from time to time, and shall do important things in consultation with him.

22. The Mandal shall have a Managing Committee of at least 21 members, (7 Digambaris, 7 Shwetambers and 7 Sthanakvasis) including its Office-holders to do the work mentioned for it in these rules.

23. The Mandal shall have two kinds of funds :—

(*a*) Permanent :—It will consist of the fees of Life-

Members and of donations decided by the Managing Committee to be kept in this fund,

(*b*) Fund of floating accounts:—It will consist of all other income including interest of the Premanent Fund.

24. The Managing Committee shall hold its meeting in X'mas week every year to consider the report of the last year's work submitted by the General Secretary, to propose budget for the next year and to consider other matters placed before it. It may hold meeting at any other time if necessary; one-third of members shall form a quorum.

25. Members of Provincial and Local Branches shall be only those persons who are members of the General Mahamandal, and these branches shall have to follow the rules of the Mandal. Their Secretaries will work in consultation with the General Secretary.

26. The Mandal shall hold its meetings at a time and place to be decided upon by the Managing Committee.

27. The members shall have a notice of the meeting at least a month before the date fixed for it. One-eighth of the number of members shall form a quorum.

28. The General Secretary may and shall if so required by at least 1/10th of the members of the Mandal (who have paid their subscription and expressed their desire in writing) call a special meeting of the Mandal giving due notice of the time and place of such meeting.

29. The President for the meeting will be selected by the Managing Committee in consultation with the Reception Committee.

30. Non-Jainas who may show active sympathy with the institution, can be enlisted as sympathisers on payment of one rupee annually.

CHAITANDAS JAIN, B.A.,
Secretary, All-India Jain Association,
Malhipur, Saharanpur P.O.

Notes and News

A DIGAMBAR JAIN TEMPLE AND DHARMASALA IN MADRAS.

Some years ago a house was purchased at No. 6, Subramanya Mudaly Street, G. T. Madras, with the help of donations paid by the Digambar Jains of India, to serve as a Dharmasala for the Digambar Jains who come to Madras. A small Digambar Jain Temple was constructed on the top-most floor of this building by Seth Baijnath of Messrs Jokhiram Mungraj, 173, Harrison Road, Calcutta, having a branch at No. 108, Armenian Street, Madras. The pratishta mahotsava of this temple was performed on the 2nd June in the presence of their Holiness Sri Lakshmisena Bhattarakji of Chittamur, Sri Charukirti Panditacharyavarya Swamiji of Sravana Belgola and Sri Brahmachari Sital Prasadji. There was a distinguished gathering of Jains from different places in South India. The noteworthy feature of the mahotsava was the Rath-jatra in which the local Swetambar and Sthanakwasi Jains also took part. The beautiful Silver Rath was lent by the authorities of the Godwali Swetambar Jain Temple. The function was a very successful one.

* * * *

Brahmachariji Sital Prasadji delivered a very interesting lecture on "A Comparative Study of the Philosophies of Jainism and Buddhism" in the Theosophical Society, Adyar. The lecture was very well appreciated by the audience.

* * * *

THE ALL-INDIA JAINA ASSOSIATION.

Some of our Readers wrote to us for copies of the Rules of the Bharat Jain Mahamandal, or The All-India Jain Association. Since we could not send to them separate copies,

we have published the Rules in this Issue so that they may be known to all our Readers. We believe that our Readers will go through them carefully and help the cause of the Jaina Community and Religion, by becoming members of the Association and by asking others to become members of the Association which provides a common platform for all the sects of the Jainas.

* * * *

WHERE TO HOLD THE SESSION.

Brahmachari Sital Prasadji and a few others have written to us to convene the session of the Bharat Jain Mahamandal, during the Christmas season this year at Madras. Before we begin to do anything in the matter we wish to know the opinion of at least the majority of the members. So we request all the members of the Association to communicate to us their views as to where and when the conference should be held.

* * * *

A GHOST.

A weird ghost story is related by a student studying in the matriculation class of the local V. C. High School at Gwalior, says "The Leader." It is stated that he used to go for a long walk on a hill situated near the city accompanied by some of his friends. One evening he forgot his cap near the place where the party had squatted. At about 10 in the night he decided to go back for his cap. This he did and while returning home met a bearded Sadhu of imposing appearance, carrying a basket of *puries*. He requested the student to help him by carrying a part of his load in a *thali* to which Ram Ratan readily agreed. The student was carrying the *thali* with both his hands while the Sadhu with the basket walked close by. Suddenly the dish from his hands and his companion the Sadhu vanished. Terrified at this uncanny happening the student rushed back to his house. Enquiries have revealed that a police constable on night duty had a similar experience.

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